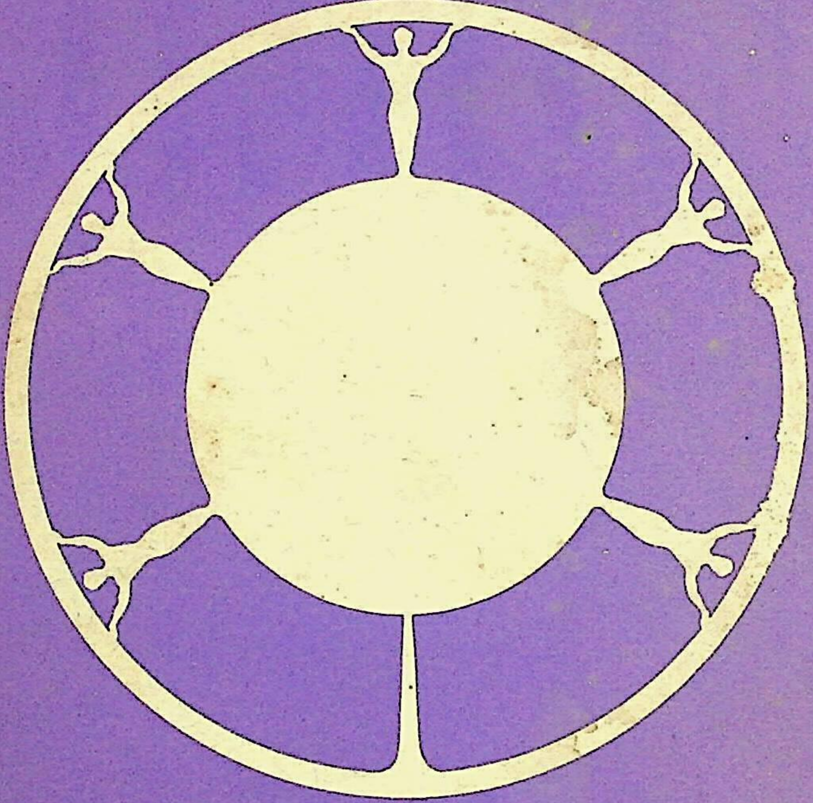

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K.B. Roy
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editorial

the youth problem

The last issue of World Union carried a very reflective discourse on one of the most burning problems of our time—the youth problem. This issue too carries a very stimulating article on the same subject. We are glad to participate in this current theme of universal encounter.

We are also glad that the discourses referred to are splendidly different in the observations they make. Thereby they cover several representative points of view.

One of the greatest tragedies of the youth-age-relationship—a tragedy through the ages—has been epitomised in these words of T. E. Lawrence:

> "We lived many lives in those whirling campaigns, never sparing ourselves any good or evil; yet when we had achieved, and the new world dawned, the old men came out again, and took from us our victory and remade it in the likeness of the former world they knew. Youth could win, but had not learned to keep, and was pitiably weak against age. We stammered that we had worked for a new heaven and a new earth, and they thanked us kindly, and made their peace. When we are their age, no doubt we shall serve our children so."

Is the present position in any way different? Does the contemporary youth know more than how to win?

Whether the contemporary youth knew more or not, or whether it knew at all, it seems, it has taken a vow to be destroyed rather than deceived by the prudence of age. It is certainly an unfortunate situation. One wishes that the disturbed and disturbing youth had a goal and it was conscious of the goal. But the fundamental blunder the generation of elders may commit is to bring the charge of ambiguity against the youth rather than to read the obvious in the acuteness of its anger and agony, the very anger and agony which have taken many a vulgar turn, which have been fed by a multiplying legion of the forces of nausea—manifestations which no sense can pardon, no eccentricity can glorify.

And, no doubt, it needs a radical humility on the part of the generation of elders accustomed to "accusing the baby for breaking a glass into two while themselves breaking the motherland into two" (as a Bengali poet would put it) to recognise in the present state of the world's youth the image of the state of affairs in their own beings.

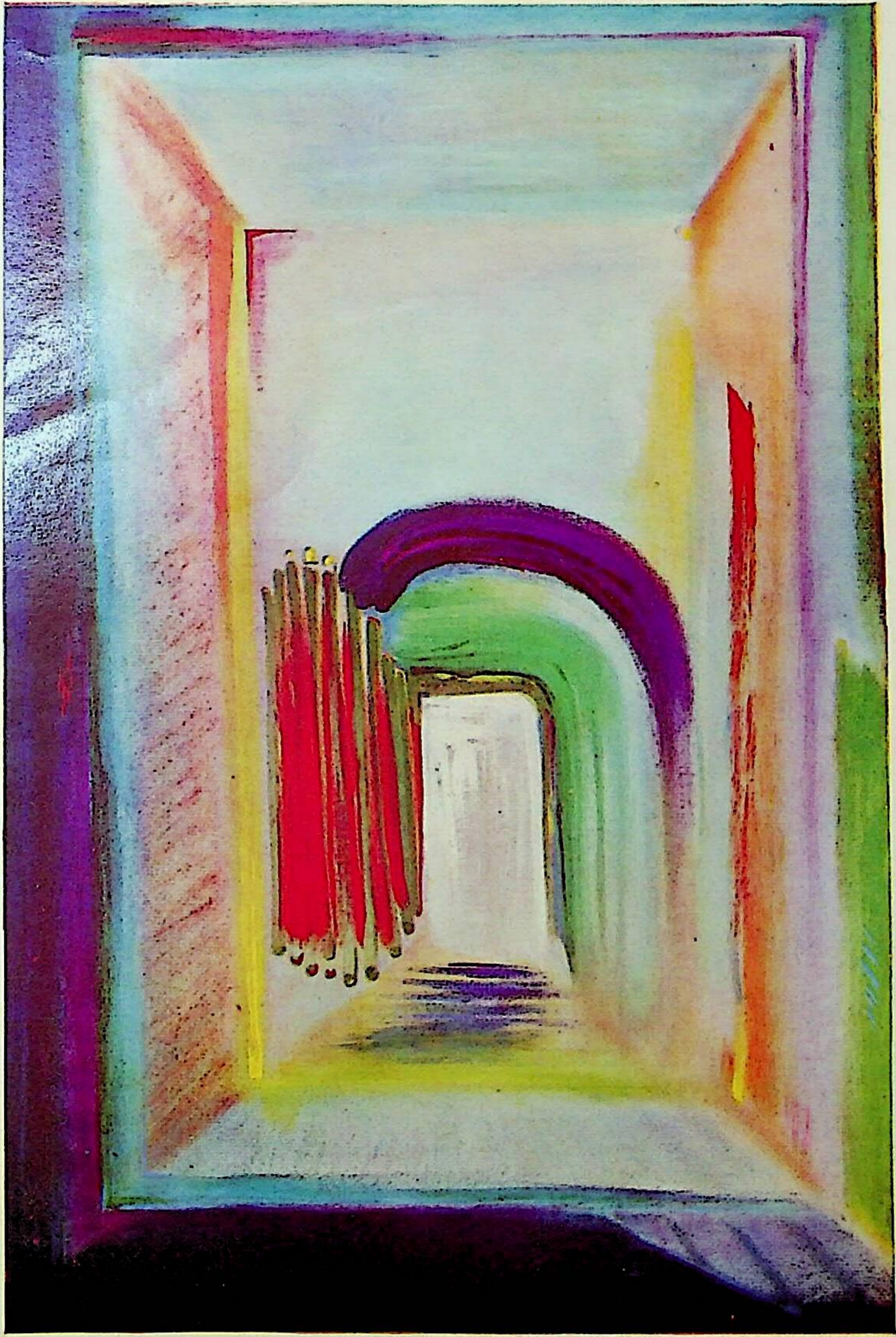
Indeed, it has been a very convenient tradition to discuss the youth problem while viewing the youths as an island-like phenomenon.

And paradoxical though it may sound, there can be no solution to the youth problem unless it is realised that there is no such thing as a youth problem; unless it is realised that if there is a crisis, it is in the man as a whole, naturally more evident in its most susceptible and delicate part—the youth; unless it is realised that all the chaos the youth manifests have their silent mates and even causes in the transactions among the rest of the humanity; and unless at a deeper level it is also understood that the manifestations have much to do with the restlessness of the soul of the modern man—restless against his own reluctance to outgrow himself.

And nothing short of the promise and prospect of a new future can command a halt to the chaos. Nothing short of the vision of a new creation accompanied by the assurance that can be derived from concrete works towards the realisation of that vision can redirect the course of the youth to the making of a brave new world.

And if we are serious, we do not really lack that vision and that assurance.

BUT ONCE THE HIDDEN DOORS ARE FLUNG APART...
Painting by
E. Montgomery, U.S.A.



on the present situation

Sri Aurobindo

The whole difficulty of the present situation turns upon the peculiar and critical character of the age in which we are living. It is a period of immense and rapid changes so swift that few of us who live among them can hope to seize their whole burden or their inmost meaning or to form any safe estimate of their probable outcome. Great hopes are abroad, high and large ideals fill the view, enormous forces are in the field. It is one of those vast critical moments in the life of the race when all is pressing towards change and reconstitution. The ideals of the future, especially the ideals of freedom, equality, commonalty, unity, are demanding to be brought out from their limited field in the spiritual life or the idealism of the few and to be given some beginning of a true soul of action and bodily shape in the life of the race. But banded against any such fulfilment there are powerful obstacles, and the greatest of them come not from outside but from within. For they are the old continued impulsions and obstinate recalcitrance of mankind's past nature, the almost total subjection of its normal mind to egoistic, vital and material interests and ambitions which make not for union but for strife and discord, the plausibilities of the practical reason which looks at the possibilities of the day and the morrow and shuts its eyes to the consequences of the day after, the habits of pretence and fiction which impel men and nations to pursue and forward their own interest under the camouflage of a specious idealism, a habit made up only partly of the diplomatic hypocrisy of politicians, but much more of a general half voluntary self-deception, and, finally, the inrush of blinder unsatisfied forces and crude imperfect idealisms—of such is the creed of Bolshevism—to take advantage of the unrest and dissatisfaction prevalent in such times and lay hold for a while on the life of mankind. It is these things which we see dominant around us and not in the least degree any effort to be of the right spirit and evolve from it the right method. The one way out harped on by the modern mind which has been as much blinded as enlightened by the victories of physical science, is the approved western device of salvation by machinery; get the right kind of machine to work and, everything can be done, this seems to be modern creed. But the destinies of mankind cannot be turned out to order in an American factory.

It is a subtler thing than that which is now putting its momentous problem before us, and if the spirit of the things we profess is absent or falsified, no method or machinery can turn them out for us or deliver the promised goods. That is the one truth which the scientific and industrialised modern mind forgets always, because it looks at process and commodity and production and ignores the spirit in man and the deeper inner law of his being.

The elimination of war is one of the cherished ideals and expectations of the age. But what lies at the root of this desire? A greater unity of heart, sympathy, understanding between men and nations, a settled will to get rid of national hatreds, greeds, ambitions, all the fertile seeds of strife and war? If so, it is well with us and success will surely crown our efforts. But of this deeper thing there may be something in sentiment, but there is still very little in action and dominant motive. For the masses of men the idea is rather to labour and produce and amass at ease and in security without the disturbance of war; for the statesmen and governing classes the idea is to have peace and security for the maintenance of past acquisitions and an untroubled domination and exploitation of the world by the great highly organised imperial and industrial nations without the perturbing appearance of new unsatisfied hungers and the peril of violent unrests, revolts, revolutions. War, it was hoped at one time, would eliminate itself by becoming impossible, but that delightfully easy solution no longer commands credit. But now it is hoped to conjure or engineer it out of existence by the machinery of a league of victorious nations admitting the rest, some if they will, others whether they like it or not, as subordinate partners or as protégés. In the magic of this just and beautiful arrangement the intelligence and good will of closeted statesmen and governments supported by the intelligence and good will of the peoples is to combine and accommodate interests, to settle or evade difficulties, to circumvent the natural results, the inevitable karma of national selfishness and passions and to evolve out of the present chaos a fair and charmingly well mechanised cosmos of international order, security, peace and welfare. Get the clockwork going, put your penny-worth of excellent professions or passably good intentions in the slot and all will go well, this seems to be the principle. But it is too often the floor of Hell that is paved with these excellent professions and passable intentions, and the cause is that while the better reason and will of man may be one hopeful factor in Nature, they are not the whole of nature and existence and not by any means the whole of our human nature. There are other and very formidable things in us and in the world and if we juggle with them or put on them, in order to get them admitted, these masks of reason and sentiment, —as unfortunately we have all the habit of doing and that is still the greater part of the game of politics,—the results are a foregone conclusion. War and violent revolution can be eliminated, if we will, though not without immense difficulty, but on the condition that weget rid of the inner causes of war and the constantly accumulating karma of successful injustice of which violent revolutions are the natural reactions. Otherwise, there can be only at best a fallacious period of artificial peace. What was in the past will be sown still in the present and continue to return on us in the future.

The intelligent mind or the best intellectual reason and science of man are not the sole disposers of our future. Fortunately for the order of things a greater unseen power, a Universal Will, or, if you please, a universal Force or Law is there which not only gives us all the framework and conditions of our idea and effort, but evolves by them and by the law of these conditions out of the thing in being the thing that is to be. And this power deals with us not so much according to the devices of our reason, the truths or fictions of our intelligence, but much rather according to the truth of what man is and the real soul and meaning of what he does. God is not to be deceived, says the Scripture. The modern mind does not believe in God, but it believes in Nature: but Nature too is not to be deceived; she enforces her law, she works out always her results from the thing that really is and from the real spirit and character of the energy we put into action. And this especially is one of the ages in which mankind is very closely put to the question. The hopes, the ideals, the aspirations that are abroad in it are themselves so many severe and pregnant questions put to us, not merely to our intelligence but to the spirit of our being and action. In this fateful examination it is not skill and cleverness, machinery and organisation which will ultimately prevail,—that was the faith which Germany professed, and we know how it ended,—but the truth and sincerity of our living. It is not impossible for man to realise his ideals so that he may move on to yet greater undreamed things, but on condition that he makes them totally an inner in order that they may become too an outer reality. The changes which this age of reconstruction portends will certainly come, but the gain they will bring to humanity depends on the spirit which governs us during the time of their execution.

We of to-day have not the excuse of ignorance since we have before us perfectly clear ideals and conditions. Freedom and unity, the self-determination of men and nations in the framework of a life drawn together by co-operation, comradeship, brotherhood if it may be, the acceptance of a close interrelation of the common aims and interests of the race, an increasing oneness of human life in which we cannot deny any longer to others what we claim for ourselves,—are things of which we have formed a definite conception. The acknowledgement of them is there in the human mind, but not as yet any settled will to practise. Words and professions are excellent things in themselves and we will do them all homage; but facts are for the present more powerful and the facts will have their results, but the results which we deserve and not those aimed at by our egoism. The principle of self-determination is not in itself a chimera, it is only that if we choose to make it so. It is the condition of the better order of the world which we wish to bring into being, and to make jettison of it at the very first opportunity is an unpromising beginning for so great and difficult an endeavour. Self-determination is not a principle which can stand by itself and be made the one rule to be followed; no principle can rightly stand in that way isolated and solely dominant in the complicated web of life and, if we so treat it, it gets falsified in its meaning and loses much of its virtue. Moreover, individual self-determination must harmonise with a common self-determination, freedom must move in the frame of unity or towards the realisation of a free unity. And it may readily be conceded to the opportunist, the practical man and all the minds that find a difficulty in looking beyond the circumstances of the past and present, that there are in very many instances great difficulties in the way of applying the principle immediately and in its full degree. But when in the light of a great revealing moment a principle of this kind has been recognised not only as an ideal but as a clear condition of the result at which we aim, it has to be accepted as a leading factor of the problem to be worked out, the difficulties sincerely considered and met and a way found by which without evasion or equivocation and without unnecessary delay it can be developed and given its proper place in the solution. But it is the very opposite method that has been adopted by the governments of the world, and admitted by its peoples. The natural result is that things are being worked out in the old way with a new name or at the most with some halting change and partial improvement of the method.

The botched constitution and limping action of the League of Nations is this result of this ancient manoeuvre. The League has been got into being by sacrificing the principles which governed the idea behind its inception. The one thing that has been gained is a formal, regularised and established instrument by which the governments of the leading nations can meet together habitually, consult, accommodate their interests, give some kind of consideration to the voice and the claim of the smaller free nations, try to administer with a common understanding certain common or conflicting interests, delay dangerous outbreaks and collisions or minimise them when they come, govern the life of the nations that are not free and not already subjects of the successful empires under the cover of a mandate instead of the rough-and-tumble chances of a scramble for markets, colonies and dependencies. The machine does not seem to be acting even for these ends with any remarkable efficiency, but it is at least something, it may be said, that it can be got to act at all. In any case it is an accomplished fact which has to be accepted without enthusiasm, for it merits none, but with a practical acquiescence or an enforced recognition. All the more reason that the imperfections it embodies and the evils and dangers its action involves or keeps in being, should not be thrust into the background, but kept in the full light so that the imperfections may be recognised and mended and there may be some chance of avoiding the worst incidence of the threatened evils and dangers. And all the more too that the ideals which have been ignored or converted in the practice into a fiction, should insist on themselves and, defrauded of the present, still lift their voice to lay their claim on the future.

For these ideals stand and they represent the greater aims of the spirit in man which through all the denials, obstacles and imperfections of his present incomplete nature knows always the perfection towards which it moves and the greatness of which it is capable. Circumstances and force and external necessity and past nature may still be too strong for us, the Rudra powers still govern our destinies and the Lords of truth and justice and the Lords of love have to wait for their reign, but if the light of the ideal is kept burning in its flame of knowledge and its flame of power, it will seize even on these things and create out of their evil its greater inevitable good. At present it may seem only an idea and a word unable to become a living reality, but it is the Idea and the Word expressing what was concealed in the Spirit which preside over creation. The time will come when they will be able to seize on the Force that works and turn it into the instrument of a greater and fairer creation. The nearness or the distance of the time depends on the fidelity of the mind and will of man to the best that he sees and the insistence of his self-knowledge, unobsessed by subjection to the circumstances he suffers and the machinery he uses, to live out its truth within himself so that his environment may accept it and his outward life be shaped in its image.

This article is a part of Sri Aurobindo's Foreword to WAR AND SELF-DETERMINATION. This was written in 1920. Though the article contains certain references to the events of that period, the observations strikingly hold good today.

Unity is an ideal which is not at all arbitrary or unreal; for unity is the very basis of existence. The oneness that is secretly at the foundation of all things, the evolving spirit in Nature is moved to realise consciously at the top ; the evolution moves through diversity, from a simple to a complex oneness. Unity the race moves towards and must one day realise.

—Sri Aurobindo

the younger generation looks at our social order

Henry Winthrop

Politically and socially conscious youth throughout the world are taking the idealism of our Western, humanist legacy quite seriously. This is an idealism which, because of the Western roots of Marxism, also saturates the outlook of the Communist world. It is an idealism which demands that learning be relevant to life. The postures of youth activists everywhere reflect a deep concern with a need to improve drastically the human condition. They are unmistakably demanding a more perfect social order. By this is meant a society which offers justice, mercy, compassion and concern for all. The humanist heritage of the West encourages the educated man to think in terms of fashioning a personal morality by which he can guide his life at all stages and for all contingencies. It asks the individual to address himself to the problems of choice among conflicting social values. Western humanism—when shifted from the context of the Greek city state which gave it birth, to the context of our large-scale, complex modern social systems—demands political involvement. It demands, above all, that the intelligent, sensitive and communally oriented individual fabricate or choose for himself a public philosophy that shall be viable within the framework of the technologically advanced society in which he lives and has his being.

It is this last imperative which is giving rise to the expressions of social discontent and violence on the part of the younger generation all over the world. For youth activists everywhere, the issue is clearly that of being midwives to a new world-a-coming. But the dilemma laid before the contemporary, younger generation *is not* that of choosing a social order which shall be either communist or democratic or some midground, ideology between these two poles, like that of democratic socialism. Actually most youth revolt and discontent *on both sides of the Iron Curtain*, turns on a rejection of social phenomena, social forms and social processes which are found to be inextricably associated with large-scale, mass society everywhere. These are socially pathological phenomena, forms and processes against which neither Marxism nor our traditional types of democracy provide any immunity. But the themes of youth's discontent are certain shabby features of the bureaucratisation of modern life. They are those features which are no longer rational, acceptable or viable in a world intended for humanitarianism, justice and opportunity. The discontents against which the young have turned their heads and their hearts are not negotiable. However, they provide the best clue as to what the disorders in the streets as well as in the classroom are all about. There is a pattern to youth's discontent—a method to its madness, as it were—but the newspaper reader everywhere would be hard put to discern just what this pattern is.

In an effort to pinpoint the bill of particulars which youth activists throughout the world, feel are the root causes for their rejection of our present social order, I shall try to organise compactly the grounds of their discontents. No one, in fact, can summarize the views which youth activists throughout the world now have, of what constitutes a proper, social order. It would, clearly enough, take many books, articles and libraries to do their emerging views concerning social possibilities full justice. I do want, however, to risk one such summary assessment in the discussion I shall enter upon here—an assessment neither final nor complete but certainly representative. This assessment is summed up in Table 1. Table 1 will enumerate those features of contemporary mass society which youth everywhere seems to reject. Subsequently we shall furnish a table which will list the positive goals which youth activists are pleading for universally in order to achieve a more perfect social order. But first let us look at the tableau of youth's discontents as shown in Table 1.

TABLE I.

GROUNDS FOR YOUTH'S DISCONTENT: WHAT YOUTH ACTIVISTS EVERYWHERE REJECT IN MASS SOCIETY

1. The excessive control of man's fate by overcentralized and swollen government operations and agencies on all levels—national, state and local. Resentment of giant or powerful institutions and entities, like corporations, multi-universities, professional organizations such as the American Medical Association, huge labor organizations, powerful and well manned lobbies, chambers of commerce and trade associations, the military-industrial complex, armies and draft boards, organized crime and disorganized business competition, political cliques and political machines, and dozens of other depersonalized, dehumanized and alienated bureaucracies. In all such institutions man's fate is in the hands of small bodies of power-hungry men. Large-scale entities frequently do not know—and all too often are unconcerned with—the human consequences of their actions and decisions. To make matters worse their decisions are often antagonistic and uncoordinated. Youth activists are passionately convinced of the necessity of destroying the worst features of the bureaucratization of modern life. They are desperately set against bureaucracies because of the law of *bureaucratic inertia*, that is to say, the larger and more complex they are and the longer they last, the more difficult it becomes to modify or overthrow them. Youth activists everywhere are protesting the necessity of continuing to live with the social pathologies generated by giant cities.
2. An end to the interminable talk, discussion and writing about needed social reform—where such talk, discussion and writing only serves to soften a sense of collective guilt. A repressed sense of social guilt makes it easier to put off indefinitely the needed social reforms and facilitates our abilities to ignore human suffering. We can always stay paralyzed in the face of the "practical" difficulties which lie across the road to desperately needed social reforms. What we mean when we stress these "practical" difficulties is the inertia we refuse to overcome and the costs of the required changes. What we reveal about ourselves is the willingness to ignore human suffering rather than face up to our collective tasks and costs.
3. Repudiation of current political, social and economic forms of alienation, so that those who make laws will understand and be concerned over the effects which their legislation produces.
4. Resentment of control by rulers who have no direct or indirect knowledge of the day-to-day existence and problems faced by those who are ruled. Youth activists are no longer willing to tolerate ignorance and unconcerns in their elected and appointed officials. They want ruling

officials to be familiar with the lives of their *group constituents* in the social order. Resentment also of those in power who look upon the citizens and their problems in terms of legal and economic abstractions. An insistence that the middlemen between the bureaucrats and the public —inspectors, citizen's councils, public boards of review, ambassadors sent abroad, etc.—be dropped when they continue to feed bureaucrats only what they wish to hear.

5. Repudiation of the modern expressions of the rule that to them that hath shall be given yet even more—an injustice which is all too often cloaked in political and economic formulae. This type of positive feedback with respect to the distribution of national wealth can only render the social order increasingly unstable.
6. Abandonment of the primordial principles of competition and conflict in the struggle for life, liberty and the pursuit of happiness. Insistence on a more practical altruism in the social order —an altruism in which religious feeling is brought out of the church into social relations and economic life.
7. An end to colonial exploitation and the commandeering of other people's resources, so that subject peoples for the first time will be able to control their own fates and national economic development. A fierce demand that international actions now be brought into line with glib, international sentiment concerning fraternal relations between peoples.
8. Rejection of cultural provincialisms and value parochialisms which are today regarded everywhere as national virtues.
9. An end to patriarchal excuses for modern forms of "the white man's burden." These excuses rest on hypocritical variants of self-fulfilling prophecies. They create a semblance of truth by withholding from colonial peoples the educational privileges the white race takes for itself and then declaring that this same lack of education among colonial peoples makes them unfit and unready for self-rule.
10. An end to socially approved forms of hypocrisy in the conduct of national life. This means the elimination of well established, political vices and devices for playing games, such as those described by *realpolitikers* and *inside-dopesters.* These are the dozens of devices used to confer sanctity on such acts as betrayal, lies, moral indifference, legal theft, procrastination, the creation of political distractions, the sweeping of social problems under a political rug, the manipulation of confused voters by public images, propaganda and sloganeering, and dozens of other familiar devices used in the great game of politics. Youth activists feel the world has outlived those political habits and games. Such activists feel they are devices for power ploys which are irrelevant to the complexities of our age and, in addition, reflect dangerous forms of political immorality.
11. An end to manipulation in social relationships. Youth activists hate with a purple passion our present tendencies to use people for our own purposes rather than to seek to meet their needs. With true, existentialist fervor, youth activists feel that the quest for the genuine "encounter" is what is lacking in mass society. In our present social order, all the mass media of communication are devoted to creating the arranged "interview" and to encouraging people to seek "contacts" rather than encounters. Thus "managed loneliness" is the bureaucratic fate of us all.
12. Extirpation of the *phony* forms of dissent now allowed in most so-called, democratic societies. Dissent is allowed in many Western democracies only if it operates within the framework of the conventional wisdom. Many democracies permit differences of opinion *only in regard to*

means, not ends. Coercion—sometimes open and sometimes tacit—is exercised on critics, so that repudiation of the social order, itself, is forbidden by the rules. Such repression refuses to take stock of the shakiness, instability or obsolescence of the social order or of any major part of it.

13. The rejection of force and coercion as the basis for the support of the social order. Consensus must not be forced. Rather it must be understood, felt and given freely, without fear. Conditions now prevail which forbid discussion concerning the need to review such consensus periodically. This means that large-scale, social order is permitted to be rigid—a condition which youth activists reject.
14. An end to the authoritarian and totalitarian *esprit* in all its forms in the modern world. That esprit is found in governments, schools, business enterprise and other major institutions of modern life. The organization man and bureaucratic functionary are its symbols. Youth activists assert that the new world-a-coming cannot develop in an untwisted way unless top-down, high-handed management is ended on all levels of human enterprise.
15. Youth activists everywhere are calling for the *debourgeoisification* of modern society. What this means is that they are calling for an end to our conventional definition of the good life. The good life—in middle class terms—is defined as one which consists chiefly of material and creature comforts, a quest for varied, sexual expression concealed by a front of conventional respectability, distractions from the serious business of meeting civic responsibility and establishing authentic communities, a devotion to "having fun," and immature, status-vying activities. What Pierre Teilhard de Chardin has called the *hominisation* of man is exactly the task which the bourgeoisie in our bureaucratic societies, ignore, and this is true for the visionless middle classes in Marxist milieus as well as their opposite numbers in the free world. Youth activists reject this sensate definition of the good life as unbecoming a mature social order. In their eyes ours is a social order whose immaturity is expressed in adolescent forms of the Freudian Pleasure Principle and social irresponsibility.
16. The discontent of youth everywhere is characterized by a rejection of, and disrespect for, middle class forms of law and order. Legal thought, principles and procedures in a modern bureaucracy are seen as handmaidens to social injustice and as backward-looking bastions for blocking needed social change. They are regarded as institutional cloaks for the preservation of vested interests. It is these vested interest which seek to act as dikes to block the waves of our social future.
17. The avant-garde of youth activists everywhere reject what passes for a liberal education today. Many youth activists feel that the modern curriculum is irrelevant to contemporary social issues and pressing problems of social value and social choice. They feel that higher education—at least in the West—cultivates a cloud-cuckoo-land of purposeless pedantry and spiritual ineptitude. Those with humanistic-classical training view the world today through the irrelevant pictures they carry of its past. Many professors, with specialized training in the natural sciences, cheerfully view the world in ignorance of both its past and its present. Those with specialized training in the social sciences draw back in horrow at the thought of having to relate the findings of the social sciences to current conflicts among social values. The youth activist says "a plague on all your houses" to all of these academic demi-mondes of modern, 'higher" education.

18. Rebels towards our social order reject—almost to a man—war as an instrument of national and foreign policy. The modern state is seen as a proxy for entrepreneurs seeking new markets and for patriots who seek to express their chauvinism in terms of a "cultural manifest destiny." Rebels among the younger generation despise all protagonists of this type. They reject as desirable for the world either a *Pax American*, a *Pax Sovietica* or a *Pax Senica.* They are all poxes to the youth activists of the world.
19. Youth rebels of our time are fed up with the lack of openness to needed social change. Such openness is greatly needed for a complex world like ours. They scorn those in power who forever seek to preserve the status quo, precisely because it is the status quo. The social standpatters seem blithely unaware that the contemporary world demands—more than at any other time in history—rapid adaptation to changing social circumstances.
20. Activist dissenters against our social order intend to fight every form of unnecessary social stratification in our time, by every means at their disposal. These unnecessary forms of social stratification consist of existing tendencies to social separatism and national snobbery, both of which are fairly plentiful in bureaucratic society. Their handmaidens lie in tribal patriotism and xenophobia. Youth protest against these dry rots of the spirit is conspicuous in almost all advanced countries today.
21. Everywhere the politically idealistic young have turned their faces against all political action undertaken on behalf of conserving the wealth of vested interests. Youth everywhere insists upon a solution of the problem of distributive justice which shall be satisfactory to most people. Youth everywhere demands that we move towards progressive forms of social welfare and that we brook no traffic with economic stick-in-the-muds who see the phrase, "the welfare state," as a threat to our freedoms. Special interests, historically speaking, have done their work. The fortunes they have amassed and the wealth they have *organized* through the talents they have exploited in others, now belong to us all.

The contents of Table 1, then constitute the indictments of modern, large-scale, mass society as seen, I believe, by intelligent and critical youth leadership everywhere, whether by Daniel Cohn-Bendit in France or by Rudi Dutschke in Germany. Youth activists reject the social order as they find it. They have little patience with the many institutional disguises and self-deceptions by which the spiritually empty, middle classes everywhere seek to hide the truth from themselves. Everywhere youth activists have only scorn for the methods by which the bourgeoisie seeks to cloak the poverty and irrelevance of contemporary social systems and ideas to the needs of our time.

What are to be the features of the social order which is to replace the present one, in the eyes of the discontented members of the politically sophisticated avant-garde of the younger generation? It is to a discussion of their ideas concerning the proper promissory notes on the future to which we must then turn.

Youth activists would be classifiable only as nihilists if they proposed to liquidate the existing social order and substitute nothing better in its place. Obviously they are nowhere guilty of such unintelligent negativism. A large bloc of them are singularly discontented with an uninspiring education and the meager job opportunities which await them after graduation. The discontent of others goes beyond the merely parochial. A sizeable bloc of dissidents wish to establish an honest socialism. The socialist movements of the past, many of them feel, were betrayed both by the official, socialist parties of the West and by international communism. Another bloc consists of fierce followers of philosophers of freedom, like Nicolas Berdyaev or Herbert Marcuse. A good-sized minority are philosophical anarchists who see all forms of government which have emerged historically as simply one or another variant of social tyranny. These philosophical anarchists feel that the best in human nature is corrupted by the bureaucratization of life, by the pillage of commonly owned wealth and by the state's interference with the individual's right to seek his own unhampered direction in development. Almost all of our contemporary young rebels have this much in common. They are *decentralists* with a vengeance. They seek to usher in a social order which will be a hybrid of socialism coupled with free institutions purged of all authoritarian succubi.

If we seek to understand what sort of a future social order youth activists of the world are dreaming of, we can best capture the spirit of their ideals by compactly enumerating their positive goals. These goals are listed in Table 2. Each numbered goal of Table 2 is correlated with a corresponding criticism of our social order—a criticism carrying the same number as Table 1 did in the earlier portion of our discussion. Table 1 was entitled "Grounds For Youth's Discontent: What Youth Activists Everywhere Reject In Mass Society" and was intended to show just what the dissident young will not tolerate in our present social order.

Table 2, entitled "Goals For Youth's Discontent: What Is Wanted From Emerging Social Orders Everywhere," reflects the answers which the socially conscious and politically sophisticated avant-garde among the youthful rebels of the world, have proposed, in order to deal with the social pathologies which were catalogued in the earlier Table 1. The proposals of Table 2 reveal the other side of the coin, that is, they are geared to the rejected conditions of our social order, as described in Table 1. We therefore present Table 2 at this point.

TABLE 2.
GOALS FOR YOUTH'S DISCONTENT: WHAT IS WANTED FROM EMERGING SOCIAL ORDERS EVERYWHERE

1. More decentralization in society and government everywhere, so that men can direct their own lives in terms of their greater and more intimate knowledge of their own needs. Youth activists everyehwere are demanding that society encourage the formation of small-scale communities in and through which an authentic sense of community can be developed.
2. More action and more institutional change, so that both of these are devoted to social and humanitarian ends.
3. More familiarity by lawmakers with the effects of our laws on individual human beings and more responsiveness to the need for legislative repeal and changes when these effects are socially harmful. In addition to the institution of judicial review, we need an institution of legislative review, supervised by a special type of *ombusdman,* and it shall be the function of such an institution to look into the human and inhumane effects of the operations of law-enforcement and administrative agencies. Legislative review will have to be accompanied by the privilege of recommending the discontinuation of agencies and by proposals for dealing with the public needs involved, in other ways.
4. More direct knowledge upon the part of those who rule our lives, of the day-to-day existence

and problems faced by those who are ruled.

5. A more just distribution of our national wealth in which the criteria for distribution are not only moral but also economically more practical.
6. The establishment of the principles of cooperation and mutual aid as the basis not only for community life but also for the relationships among nations.
7. A planetary redistribution of the earth's resources on the grouunds that they belong to all mankind and the inauguration of plans for planetary resource-sharing which *are not based* upon the principle of "those who got there furthest get the mostest."
8. The establishment of positive programs leading to an increase of good neighborliness on an international scale. This means the application of the economic principle of comparative advantage to other contexts—political, social, cultural and educational. Recognition that ours is now a time for sharing rather than jockeying for national advantage.
9. The establishment of a *felt*, racial equality throughout the world rather than a *formal, legalistic* equality. This will imply a share in planetary affluence and increased opportunities for personal and national development for all peoples and all races.
10. Candor, openness and honesty in the conduct of community business and group self-assertion. An end to behind-the-scenes decision-making by minority power-holders. Open covenants openly arrived at. A realization that politics for advantage and privilege is becoming increasingly immoral in an affluent society created by the benefits showered upon us by science and technology. An end to selfish pressures from blocs, lobbies and privileged groups in general and the inauguration of planning for the general welfare.
11. A willingness to meet human needs and to seek other people's views rather than to try to influence and create public opinion which is aimed at supporting our own, selfish ends.
12. A demand for the encouragement of dissent which *may reject traditional social ends* as well as social means towards these same ends. Likewise youth activists are calling for dissent which is permitted to demand new aims for, and forms of, the achievement of social justice. These demands mean that the use of the judicial phrase, "a clear and present danger," must-not be used to choke off dissent from, and criticism of, the ongoing social system.
13. Restoration of the roots of feeling which flow from the religious impulse and a new lease of life on the rational ideals of The Enlightenment. Sweetness and light as a basis for social reconstruction.
14. Establishment of a sense of genuine community and social altruism in the emerging society—a world in which the principle of mutual aid reigns supreme.
15. A search for adult forms of love and sexual relationship. The pursuit of mature forms of leisure and self-development. A self-conscious exploration and sharing of answers to the question "What is the good life?"
16. A quest for forms of law and order which shall be oriented to the general welfare and to an improvement in the *quality* of social life.
17. A redefinition of a liberal education for an age of science and technology—an education which shall redefine the content of humanism for the new-world-a-coming.
18. Establishment of exploratory and internationally unselfish forms of negotiation, arbitration, mediation and adjudication—all of which shall define just forms of sharing and development for all countries and all peoples.

19. *Openness* to needed social change adapted to rapidly changing social circumstances—social circumstances which are largely generated by ever-new developments in science and technology. There must now be social recognition that—for the first time in history—nations, peoples and regions must be prepared to adapt *many times* to drastic social change. The stability of societies, as we have known such stability historically, is gone forever and we must make our peace with this unpleasant fact.
20. An educational re-emphasis on what all of God's chillun have in common, on the virtues of cosmopolitanism and on the value of social, political and cultural differences rather than on the current tendency to criticize and depreciate them.
21. More political action internally to redistribute national wealth and the development of a program for the transfers of social resources from sectors of plenty to sectors of existing deprivation. The intent of such transfers should be to ensure that modern, corporate robber barons do not own or control the wealth of the community.

From Table 2 one can see that the new world-a-coming, of which the modern decentralists dream, is to be a world free of exploitation, sham, injustice, inhumanity, alienation, economic privilege, inequality of opportunity, and many other pathologies that have long been with us. The rebellious young sees science and technology, the religious impulse and man's striving for genuine community is making such a new social order possible. At the same time they see the need to preserve our freedoms and to manage the increasing social complexity of our time, is making the new social order absolutely necessary. One cannot, of course, look into the limbo of time and safely predict the political and social order of the future. However, to youth activists everywhere the wave of the future seems to be carrying us towards novel, needed and relevant forms of decentralization. Most of us, deep in our hearts, have a sneaking hope that they are right.

O worker of the universe ! We would pray to thee to let the irresistible current of thy universal energy come like the impetuous south wind of spring, let it come rushing over the vast field of the life of man, let it bring the scent of many flowers, the murmurings of many woodlands, let it make sweet and vocal the lifelessness of our dried-up soul-life. Let our newly awakened powers cry for unlimited fulfilment in leaf and flower and fruit.

—Tagore

28 FEBRUARY 1968 IS THE FIRST ANNIVERSARY DAY OF THE BIRTH OF AUROVILLE

at the crossroads : the way to auroville

K. R. Srinivasa Iyengar

It is a truism to say that in the course of the last few decades science and technology have altered the very complexion of things and processes. The world has as it were shrunk in size. Voyaging to the Moon is as permissible an ambition to adventurous spirits today as voyaging to India was to Vasco da Gama.

The other evening, I was at the Hyderabad (Begumpet) Airport. At the Enquiry Counter, an American tourist wanted to know whether he could catch the Pan-American plane that night at Delhi for Frankfurt. On being told that the plane had already left in the morning, he wanted to know if he could at least catch the Lufthansa. Missing No. 10-A bus, one hopes to catch No. 12-B from one's office to one's home. Airports are now as commonplace as bus-stands, and 'Jet' services ring the globe round as a ring road does a city.

A couple of days later, I saw a young lady at the traffic counter of another airport with a whole sheaf of air-tickets—evidently something of a 'go as you please' suited to these days of global air travel. Yet she travelled light enough, —no more than a suitcase and a handbag. Today at Bagdogra, tomorrow at Jaipur, the day after at Bhubaneshwar, and the next day at Tokyo or Honololu! 'The world is my motherland' she might have said!

The pace of scientific research and the rapidity of technological spread being what they are, it is becoming increasingly difficult to reconcile these with our national and sub-national barriers and the prejudices arising therefrom. International airports *are* international; they cannot function on any other basis. Modern scientific knowledge, be its place of origin where it may, is nevertheless knowledge shared and put into use globally. Yet narrow nationalism and narrower racism, localism, linguism, and casteism, manage to thrive somehow, and we try to match nineteenth century politics with mid-twentieth century science and technology. We thus try to 'face both ways', and in effect only stultify ourselves.

The more science and technology try to obliterate our traditional notions of difference and distance, the more apt are politicians and economists to fabricate curtains and barriers of all kinds. Countries are arbitrarily cut up, cities are insanely scissored into West and East, barbed-wire has a merry field-day everywhere, and the human family suffers incredible fragmentation. The supernations, jealous and afraid of one another, run an arms race that steadily uses up the world's resources, yet seems incapable of offering real security to any. The poorer nations, although they could even less afford an arms race, are also trapped in their own suicidal jealousies and rivalries, and accordingly guns invariably receive priority before butter.

The civil war in Nigeria is destroying that most populous of African nations. The civil war in Vietnam is proving an eddy that draws into its deadly whirlpool much more than Vietnam. From an expenditure of about Rs. 40 crores on defence for the old India of the middle thirties, now India, Pakistan and Burma have moved fast and now spend cumulatively perhaps fifty times the amount, and yet security eludes us more than ever. We are all terribly afraid of one another, and we are also afraid of the armour-plated nuclear powers beyond our borders.

In the underdeveloped countries, the poor remain poor, and the obvious affluence at the top doesn't seep into the lower levels. In the affluent nations too, the gap between the privileged and the underprivileged defies all attempts to close it.

We are told that air travel has been increasing of late at the rate of about 15% per year. Which probably means that the affluent are getting more affluent at this rate. But we are also told that, in India for example, economic growth is limping at a much slower rate—the per capita income, thanks to the 'population explosion', remaining almost stationary. This only shows that, if the rich are getting richer, the poor are getting poorer.

At the UNCTAD meeting, there was endless talk regarding the feasibility of the affluent nations setting apart 1% of their national income (or, should it rather be 1% of the Gross National Product?) towards the economic growth of the underdeveloped nations. And the greatly affluent nations squeal or whine that they cannot really afford to set apart as much as 1%of their national income or of their Gross National Product for the purpose of raising standards of life in the backward and underprivileged nations. Actually, if only we could achieve a sane world polity that permits of the diversion of the colossal sums spent on 'defence' to constructive tasks, much more than 1% of the resources of the affluent as well as of the backward nations could be made available for the urgent task of providing food, clothing, shelter, education and medical care for the 2,000 million poor or underprivileged members of the global human community.

The great world prophets have come and gone, leaving the world little better than before; and our present-day prophets too seem to preach aloud in vain. The white nations would like to remain white: the dark nations would like to throw out unceremoniously the brown as well as the white sections of their population; newer and newer barriers are thus going up; and newer and crueller discriminations are being formulated. In the result, the adage "Under heaven there is but one family" sounds today as the hollowest of mockeries.

If everywhere what strikes the eye is the fearful spectacle of anarchy—brought about by political or economic or industrial or racial or linguistic or credal strife—if all our efforts towards happiness and harmony have proved too feeble in comparison with the forces that have been unleashed to make for strife and misery, the conviction must come to us at last that this outer confusion and chaos are merely the inevitable projection of the discord and anarchy that now seem to be rooted in the innermost heart of man. The issue has first to be joined there, and the victory won for individual man; and all humanity, and the entire world would then reap the fruits of that victory. "Perfect the individual, perfect the race."

The alert mind of man, following knowledge whithersoever it may lead him, has given us all our sciences. Human ingenuity, in alliance with science, has given us all our modern technologies. But the human heart has changed little. It has grown more constricted rather than otherwise. And the human soul that alone can seize the unity of spirit behind the multiplicity of material phenomena has been drugged into somnolence. Science and technology open before us vistas of infinite possibility, but the heart's weak beats and the soul's purblindness and refusal to see the horizons ahead condemn present-day humanity to nuclear proliferation, maddening arms races, ideological wrangles, colour-bars and language-wars; and the utopia of plenty and harmony seems so near to us, yet threatens to prove a mere chimera. The alternative to this science-technology reared and spirituality-sustained utopia of universal sufficiency and global harmony can only be near-annihilation precipitated by greed and suspicion and hatred, the total failure of the heart and the complete abdication of the soul.

The various nations of the world are spending astronomical sums on 'defence'. Yet no nation seems to feel quite secure. Not the U.S.A. Not the U.S.S.R. Certainly not India. Not even Israel, her recent resounding victories notwithstanding. We are all caught in a vice, yet we go on and on. The UN talks and talks—and although it is better to talk than to fight, it is clear that endless talk too could be enervating and frustrating, especially because so much current talk is but double-talk emanating from calculated double-think. The late Secretary-General Dag Hammerskjold died a martyr. trying to bring peace to war-torn Congo. The present Secretary-General U Thant bears a load of terrific responsibility, but it is his tragedy that this responsibility is not matched by adequate power. People like Rajaji bemoan like Tiresias the hurts or our time and warn us of the sure dangers ahead. It is their tragedy that they are not heard, and if heard, not heeded. And Martin Luther King, the apostle of racial peace in America, has fallen at an assassin's hands.

One of the profoundly disturbing things today is the phenomenon of 'student unrest'. The papers are full of it. Hardly any country seems to be free from this epidemic. Djakarta, Tokyo, Berkeley, Howard, Louvain, Madrid, Cairo, Rome, Birmingham, Manchester, Leicester, Brighton, even Cambridge—and German universities—and, of course, universities in India and Pakistan—even universities in the Communist countries—all, all are affected. Students have protested against bad government, against the Vietnam war, against lenient court sentences, against academic muddles, against language policies, against transport insufficiencies, against high prices, against stiff examinations, against individuals in high places within or without the Campus, and against a variety of other current discontents, often real and sometimes imaginary. There have been drive-ins, and sit-ins, and sleep-ins, and talk-ins, and scream-ins, and surround-ins. The Louvain trouble brought a Government down. Men in high positions are ill at ease. Academic administrators spend harrowing days and sleepless nights. On the contrary, students have also shown themselves capable of wholeheartedly engaging in the tasks of construction. In Manchester, schoolboys have walked 20,000 'boy-miles' and collected over £ 5,000 for the construction of a school block. Students at the Andhra University Campus ran a splendid educative Exhibition in December 1967, and won laurels all round. Idealism, energy, enthusiasm, the willingness "to spurn delights and live laborious days," the readiness to give rather than take, to sacrifice rather than to exploit,—all this is doubtless there. Like the imprisoned atomic energy, this energy of youth too is there, willing to be channelised towards constructive and creative goals. Yet more often than not, this energy is allowed to be dissipated, often to the chagrin and viperous disappointment of the youth community itself. The explanation can only be that by and large the elders have given neither the right leadership nor even the implied leadership that comes from blameless example.

The present youth generation has come up since the second World War. It dates from Anno Bombini, the atomic age—for us, in India, the post-independence age. The tempo of change is much greater today than when we were young. The youth generation sees this fact more clearly than people in their thirties, forties, fifties or sixties do. There are of course a few who are sufficiently gifted with imagination, sufficiently young in spirit and in deed sufficiently sensitive to current winds of change and sufficiently percipient about the probable shape of things to come; but, then, they are men without power, and hence they needs must be ineffective in these days distracted by the blaze of false action and roar of cheap publicity.

Near Pondicherry, however, an attempt is being made to rear the township 'Auroville' that may well prepare mankind for the future. The vision has to spread, and action should match the vision, and we should learn to comprehend in our future the future welfare of the entire human race itself. The call is for science *and* spirituality in integral partnership, and comprising all sections of the human family, and all the ranges of human consciousness. Is it a vain dream, or does the dream itself carry the assurance of ultimate realisation?

We have played at brinkmanship for some twenty years. Like the Bourbons, we too seem to have learned nothing, and forgotten nothing. It is a continuing, deepening, and ever more and more threatening crisis that confronts us today. It is a situation pregnant with change, offering extreme but opposing possibilities. The crisis may end in a catastrophe, or the crisis may be happily resolved. Is it to be world-destruction, or world-redemption? The Mother has already given the tremendous call:

> *Men, nations, continents! the choice*
> *is imperative—Truth or the abyss.*

Whether it is to be one or the other—world union and human harmony or the annihilation of man and the world—must depend upon our choice too. Is this to be the Hour of the Grace of God or the Hour of the Hammer of God? The descent into the Abyss is a path now clearly chalked out by the alliance between ruthless technological power and rabid national consciousness. The minute men in capsules are poised ready to play their part in heady escalation and help to blow up the world. The de-escalation towards a global polity and a global harmony is the other possibility. Man can still exceed himself,—having glimpsed the yawning abyss, he can still retrieve the situation and rise to the heights.

It would appear, then, that we have now reached the fateful crossroads in human history and the earth history. If we continue to yoke our old divided mind and heart, our old imperfect consciousness, to a world made smaller, a tempo of life made quicker, a future with its tempting vistas of limitless possibility, the whole machinery of human civilisation must sooner or later grind to a frustrating halt or an explosive crash. But if we can rise to the height of our present opportunities, if modern science and technology can be matched by a new consciousness that is truly future-oriented although with roots in the living past, there will then be a hope for the future still.

This may very well prove to be the Phoenix hour of the Grace of God if we do not, in our folly and vain glory and perversity, turn it into the fateful Hour of the Hammer of God. Timely is Sri Aurobindo's exhortation:

> *In the Hour of God cleanse thy soul of all self-deceit and hypocrisy and vain self-flattering so that thou mayest look straight into thy spirit and hear that which summons it.*

Before the world can change, man must change: before the world can be saved, man must cleanse and save himself. 'Self-deceit' is deceiving oneself; 'hypocrisy' is deceiving others. Together these two movements, one inward and one outward, raise a false image of oneself: a piece of mere vanity. Unless such falsity—the stain on the soul—is cleansed, one may not be able to look straight into the spirit and hear that which summons it. One can neither *see* the image of Truth nor *hear* its voice. To be guided in one's actions by anything other than the Truth is only to invite the Hour of the Hammer of God. Let this rather be the Hour of the Grace of God, the hour that cleanses the soul, the hour that dissipates the mists, the hour that ushers in the Dawn, the hour that opens the way to 'Auroville'. At the crossroads where we find ourselves, 'Auroville' is like a great splendour of affirmation, a gesture of beckoning that shows us the way to the imminent dawn and the future noon of fulfilment. The recent inauguration of 'Auroville' has thus come verily as a beam of steady light in an otherwise bleak and murky world.

I have left gardens

Ruskin Bond

For two years I travelled a barren land,
My home was a small tent.
There were no gardens.
Each day I filled a can and with my hand
Splashed water on the ground
Within the tent;
And after a few days I found
Small blades of grass,
A green grass carpet for my feet.
I did this everywhere I went,
And though I never stayed in one place long,
I like to think
That I have left gardens
In desert places,
That I have left somewhere
Some small bright green oasis.

where are you chris magee?

Marilyn Widman

In our August 1965 journal we reprinted "Water Amongst the Rock," by Chris Magee, editor of NEW ERA, the magazine publised by Leavenworth Penitentiary in America. It was a brilliant essay, displaying the talent, sensitivity and refined awareness of a sincere seeker. Obviously, its author had read and assimilated a vast panorama of approaches to self-realization; he takes us from the tripod at Delphi through the 20th century gates unlocked by Marx-Darwin-Freud and allows us a glimpse of his own experience, saying:

> "No, Leavenworth is not a Zen monastery, but that does not mean that one cannot accomplish the most important things that are achieved in one. The way is not that of a mystic, it is psychological. The end is not an experience of absorption, it is a knowledge of one's Self. You can get to know and to understand what has gone into making you what you are today. You can get rid of what you don't want and develop what you do. You can find an inner life you never knew you had, join it to your outer and reveal a world of nature and human relationship which you never realized was a part of man's heritage. But you can't do it as the mechanism you are, as a behaviorist's dream creature who merely reacts to whatever fickle finger in his environment happens to press the right button. You can't do it as a puppet to your own vanity. You can do it by long, hard, determined work on yourself, by exercising your utmost ingenuity, your most critical reasoning, your strongest concentration."

With the new format of WORLD UNION at the beginning of this year, we asked for contributions by outstanding writers. It took a long time for us to receive a reply postmarked "postage-free, Leavenworth Federal Penetentiary," but the contents were significant: Chris Magee had gone forth in the month of Christmas, 1966. The last editor wrote that NEW ERA had discontinued publication this spring, no reasons given—but the Establishment always furnishes something suitable: budget retrenchment, is always an effective question-stopper. So we discover that NEW ERA has gone out of manifest existence in the "Big House," as it was known in those melodramatic films of the '30s when Edward G. Robinson, George Raft and Humphrey Bogart heard the iron doors clang behind them.

But Chris Magee assured us, as the conclusion of his 1965 essay:

> "Man, though, will go on. Those who say no, who see only the beast when they look in human eyes, who use their own measure of freedom of thought to deny both freedom and thought, betray their profound ignorance. They do not know man, for they do not know themselves."

WORLD UNION says

Wherever you are Good luck and Godspeed to you Chris Magee in your own NEW ERA.

the one and the many

A. Graham Ikin

"*No one is born a new being. He bears in his psyche the imprint of past generations. He is a combination of ancestral units from which a new being must be fused. Yet he also bears within him an essential germ, a potential of unique individual value. The discovery of this unique essence and its development is the quest of consciousness.*" [1]

—*Frances G. Wickes.*

Many of our problems in a developing spiritual life arise through this two-way inheritance. We are, as I have said myself before, linked into the historical and pre-historical chain of life on earth. Forces from the far distant past play a part in the present and in the shaping of the future that is yet to be embodied on earth. We are each one amongst many carriers of life, moulded both by nature and nurture into a *specific* human being.

But we are also involved in a different dimension of being. A direct influence from the ONE from whom and through whom all the many take their origin imprints its essence of unity within all the diversity and complexity within which both we and our lives are cast. We are never *wholly* conditioned by our past in the time series. Always influence reaches us from the Timeless NOW, the Unity that is the very being of the ONE, of the God who is beyond and above all the opposites whose interplay gives rise to the fullness and variety of life. Man is a bridge between two worlds—a unique focus for the harmonising of nature, nurture and grace of spirit. Our trouble in adjusting to demands in the historical sequence from past, through the present to the future, and to the vertical dimension in which these are a unity, a continuity of development, are the price and privilege of our spiritual inheritance. It is much easier to understand and respond to the challenges and opportunities that life offers to us all, if we realise this *double* heritage provides a framework for *real* growth, real fellowship, real Living NOW, not just in a future heaven.

Many mistakes arise through confusing the "one of the many" as a unit in biological life, with the ONE *in* the many, in the spiritual dimension of our being. To assert our ego-centric independence at the expense of others, is to be involved in a perpetual conflict, every man's hand against his brother. To this there is *no* solution on its own level. To recognise our oneness with the ultimate source of Being, is to recognise our oneness with our fellow human beings. This leads to the overcoming of antagonisms and the emergence of real concern and loving insight into our common human needs.

This double heritage is the way in which God ensures a measure of freedom and determination from within that issues in real being. Our heritage provides an area of responsibility that is always uniquely distinct from that of any other, and yet which is so rooted in our common heritage on both levels, as to make mutual understanding and effective co-operation possible. We are not isolated self-contained monads. We are not part of an amorphous "admass" of undifferentiated units merely "cheek by jowl". We are part of a fellowship of spiritual beings whose life grows into an ever fuller and wider range of fellowship as we rise to the unlimited potentialities still waiting to be expressed creatively by the ONE who uses all that has been—or is to be—created, as His field of expression.

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[1] *The Inner World of Man*, by Frances Wickes.

At first we are more conditioned by the temporal past embodied in our physical constitution, and the immediate environment into which we were born, whether civilised, primitive, cultured or inconclastic. But the essential germ of spirit progressively makes its presence felt as the instrument developed through nature and nurture becomes unified on its own level.

For a long time this influence is unrecognised. But in time there comes an awakening to the reality of a Something *beyond* us that is yet inescapably also *within* us. We feel a call to respond to values to which we'd been blind. To some this comes with a vivid and dramatic awakening to a world beyond the one in which they had been living. Sometimes a great light heralds this, as with St. Paul on the road to Damascus. Brother Mandus also recorded his awakening to the reality of the Spiritual dimension as coming in a blaze of almost unbearable Light. From this *The World Healing Crusade has developed.* To others it comes quietly, heralded in almost un-noticeably in a deeper radiance in some simple thing—infinity sensed in a grain of sand, eternity in an hour, as William Blake did.

> "To see a World in a grain of sand
> And a Heaven in a wild flower
> Hold Infinity in the palm of your hand,
> And Eternity in an hour".[1]

To yet others it comes in the presence of tragedy. In the very wreck of a Life something, someone, from beyond breaks through and life is born anew.

To *all* at some stage the Eternal One stirs within the temporal being and the divine discontent with the merely temporary ushers in a phase of a growing transmutation into a sacramental expression of spiritual values that transcends the outward form. Yet this is only realised on the human plane through that point of contact "between two worlds".

These are two ways of coming to terms with our environment, both necessary. One is the way of Science with its observations, experiments and deductions and its formulation of the way things behave, the laws of statistical averages. We all take advantage of this kind of knowledge and control of environment when we travel by bus, car, train or plane—or even when we type a letter or an article.

The other way comes when we recognise the vertical dimension of spirit and the purposiveness this implies and involves. Where we are going, what we are to do to play our part in the great scheme of things begins to take precedence of the means available for our use and enjoyment. There is a great difference in the conception of being physically determined by our physical heritage and environment and being spiritually placed at a particular place and time within this scheme, with a destiny to fulfil that utterly transcends all the means drawn together to achieve it. There is a freedom of response which raises us above the animal level which comes through the *willing* acceptance of the particular opportunities presented to us to fulfil or reject. The mixed results of the consequences of both fulfilment and failure at growing points, individually and corporately, give rise to the apparent confusions of the present time. Good and evil both seem to be operative—to bring results that help or hinder others. But when once we have realised the infinite resources of the "Good Beyond all opposites" make their impact in our present world through every *one* who has found his true spiritual centre, then we KNOW that final good will over-rule the errors, the mistaken trails, the misinterpreted experiences. So we gain strength to work and live our way through the present difficulties with an unshakable faith that such difficulties are temporary, but the fruits of overcoming them are eternal.

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[1] *Auguries of Innocence.*

Karl Heim speaks of the difference between being determined by the past mechanically, and spiritually determined by the part to be played creatively by each of us within a Whole that includes us all.

An "I", a real responsible spiritual being, can only be placed within such a context intelligently and precisely where needed by the Universal Spirit or Mind which knows the whole, which we call God, or some other synonym for the Great Spirit responsible for all creation. To realise that we are all placed in a particular context of life to fulfil a real destiny and not just by chance, is to find spiritual freedom in harmony with all others who find their own deep self is rooted in the Eternal ONE.

When this is realised, we increasingly find guidance comes from within. The essentially unique germ of spirit in each takes over the unifying and transforming of our earthly heritage. In this transformation, as Clare Cameron has said "Nothing in any book can take the place of these intimations from on high, from the realms in our own being, as by aspiration, expansion of our consciousness, and increasing love for all that lives, we reach towards them."

(*S.T.R. Feb.* 1964).

We rarely realise how much is given us before we become conscious, how rich our heritage is both of nature and of grace. But each of us is given together with this the supreme opportunity for making a unity of the whole that "rings true" for ourselves and for others. The uniqueness of the "I" that has no plural progressively harmonises all the means for its expression and fulfilment in harmony with all other manifestations of the ONE who has so marvellously made it possible for the Many to participate in its unity.

It is as futile to concentrate on adoring the ONE and ignoring the Many, as it is to lose ourselves in the Many without finding the One.

Both are aspects of an indivisible Reality in which the distinctness (not separateness) of each one of the many is essential to the unity of the many in the ONE.

Everyone counts.

(This article is a chapter from "The Great Awakening" by A. Graham Ikin, published by The Regency Press, 43 New Oxford Street, London W.C.I.)

We need a new universal morality to replace our current morality of nationalism and competition; if we do not know and practise this, we shall never get the One World which is necessary for further human progress.

—Julian Huxley

education for world union

Vishwanath Prasad Varma

Beyond the Positive Sovereignty of the Nation-State

We are passing through an epoch of political, social, economic, moral and spiritual crisis. There are powerful forces trying to sabotage the stability and security of human society and the foundations of culture and civilization. Man has amassed vast powers of science and technology and the deadly weapons at his command may annihilate humanity itself. The cult of a sovereign nation-state has emphasized the concept of national interest, territorial security and the integrity of the geographical boundaries of a state. The previous pugnacious records of man show that a sovereign state armed with destructive armaments is the greatest enemy of the creative spirit of man. Hence philosophers, poets, spiritualists and political thinkers have been emphasizing that there should be world amity and international order based on the spirit of coexistence, cosmopolitanism, spiritual fraternity and love. It is horrible to contemplate the consequences if thermonuclear engines of destruction are hurled against cities and villages. There is no alternative to world order. If the people of the world will not unite, they will have to sink collectively. It is unrealistic to hold that some countries or some people will be saved from destruction. Hydrogen bombs when hurled against the great metropolises of the world will bring undreamt of misery, death, deprivation and calamity on defenceless women, children, aged and adults. It is lamentable that in the face of this grim picture of destruction, politicians and economists are still devising ways to strengthen the foundations of political and military power. The under-developed countries of Asia and Africa have also been brought in the frontal context of power politics and they are also purchasing weapons from other countries. Thus a mad and furious race for destruction is going on. People like Immanuel Kant, Mahatma Gandhi, Sri Aurobindo, Wilkie and others have been propounding the concept of a world order. But it appears that politicians and decision-makers of the world are not conscious of the absolute seriousness of the problem. They are still thinking in terms of national interest, state sovereignty, self-sufficiency, military defence and settlement of problems by arms.

But where politicians have failed, educators have to come forward and a new generation of young men is to be reared which will be habituated to thinking in terms of a jural world order, cooperative fraternity, harmonious mutuality and international unity. Education is an important means whereby new values are imbibed, new attitudes formed and new skills acquired. In the past, in ancient Greece, education was conceived of as a means for the creation of loyal citizens devoted to the "spirit" of the constitution. In the seventeenth century, education began to be conceived of as the preparation of a "gentleman". In the competitive world of modern science, education is being increasingly and desperately oriented to the acquisition of those skills which will prepare a man for earning a living. It is essential to renounce that conception of education which thinks in terms of indoctrination into the glorification of a particular nation. The imperative necessity of the creation of a world union requires that education should be fostered for the preparation of persons who will cherish the values of the world order. India has been a home of philosophers, moralists and spiritualists and she has to take the lead in inculcating the values and techniques devoted to world union.

Psychological and Moral Foundations of Education for World Union

The education for world union postulates that in the curriculum emphasis has to be placed on the transcendence of the aggressive egoism and irresponsible *Machtpolitik* of the nation. A general attitude has to be cultivated which will promote the concept of equality in all its phases. Social equality, political equality and racial equality have to be fostered. Some of the physical anthropologists have propounded that there are four races of mankind—Caucasian, Mangolian, Negroid and Australoid. But there has been a large degree of racial mixture. It has been proved by scientific research and psychological measurement that given proper opportunity, the members of even the underprivileged races can produce creative intellectuals. In the educational institutions it is important to cultivate a generalized sense of universal equality. In the previous epochs of history some of the intellectuals were busy in propounding the concept of superiority of the class or caste or group to which they belonged. Thus a theoretical defence at a motivated ideological level was created for the actual existence of exploitation and inferiority. It is essential that a new type of intellectual grows in the world who will be free from petty social and ethnic prejudices and will think in terms of the interests of mankind.

I will suggest that in school such prayers should be recited which enshrine the values and virtue of equality, humanity and cosmopolitanism. Such spiritual and ethical prayers can be collected from the classics and scriptures of different civilizations. In his own way Gandhiji prepared a manual which contained songs and prayers having a universal and generous tone. We need not absolutely accept the Gandhian scheme. That may only serve as a working model. Such prayers, if recited on every working day, before the beginning of the regular work, throughout the school stage, will prepare the general mental background of students for citizenship in a confederation of the nations of the world. This will generate and reinforce sentiments for humanity and will be opposed to the practice that glorifies nationalism and chauvinism.

Educational Curriculum for a World Union

Education for world union requires that history books should be re-written. Instead of reading the history of the glorification of a nation, emphasis has to be put on reading that history which emphasised the achievements of the creative human spirit. The glorification of one's own nation may not often turn into underrating of the creative endeavours of other nations. A universal history of human heritage has to be prepared in which a dispassionate assessment will be made of the contributions to culture and civilization. The study of the achievements of *mankind as a whole* from Babylonia to Rumania, from Medea to Madagaskar, from the Incas to Indonesia, from India to Siberia and from Ireland to Australia is the basis of cosmopolitan humanism.

The teaching of geography has also to be reformed. Hitherto students are taught about strategic locations, geo-politics and resources of the territorial state. Now the emphasis will be on inculcating the notion of the world as an organic unit...

The teaching of economics is also to be reformed both at the school and the college levels. The entire structure of economics is oriented to the conception of national self-sufficiency and the optimization of national resources. The teaching of economics has to be so formulated that stress is placed on pooling together the agricultural, industrial and technical power and resources of the world for building the foundation of a prosperous and dignified world order.

The teaching of political science also requires a drastic change. Since the sixteenth century exponents of political philosophy have stressed the concept of national sovereignty. Machiavelli, Bodin, Hobbes and Hegel and others were exponents of nationalism and glorified the political order existing within the territory of the state. Now the time has come that national political science is replaced by a political science that thinks in terms of building up of a world union and later on of a world-state. The basic assumption of this political science is that man essentially is a moral and spiritual subject who has an innate sense of natural justice. The feelings of right, justice, peace and fraternity have to be emphasized. In the curriculum of political science, we have to emphasize the study of books like *Perpetual Peace* by Kant and *The Ideal of Human Unity* by Sri Aurobindo.

The teaching of literature also has to be reoriented. Instead of singing the hymns of poets and litterateurs, as the spokesmen of the national consciousness or as articulate media for the representation of the spirit of nation, their works are to be understood as the expressions of the evolving human soul. Valmiki, Vyasa, Tulsi, Virgil, Dante, Goethe, Milton and Whitman have to be reinterpreted as the creative expressions of the determination of the genius to comprehend the quest of the human spirit for the infinite and the illimitable.

In the studies of science, technology, engineering and law a similar re-orientation is essential. A full paper on the history of these fields may be incorporated in their respective post-graduate curricula which will emphasize the endeavours of scholars from all parts of the world to build these disciplines. Thus professional narrowness can be substituted by a liberalized intellectual orientation.

There is no reason whatsoever to suppose that the mind of man represents the highest development possilbe to mind, any more than there was to suppose it of the mind of the monkeys when they were the highest organisms. We must squarely recognise that in spite of the proverbs to the contrary, it is probable that "human nature" could be considerably changed and improved.

—Julian Huxley

east africa — substance and memory

Anurakta

1953—Becoming absorbed into and soaked through with the emotive pulse of Africa, the Africa of Rhodesia, Tanganyika, Kenya. Flat, calm, scarlet—wide, brown-lemon, immensely strong. Green thorns and nights of a suspended silence. Along roads of red dust, then white dust, then soft mud.

The hands of a people that could never not be remembered—quiet, gentle, understanding and possessed of a great sympathy.

She is a woman, wide, high and dark, soft, brown.

Near the sea, she held him and the strength of her wrapped itself around his heart.

The stumblings stayed awaiting a different touch—but the earth, which is the flesh of two races had sought each other and interwoven and slowly but definitely a people belonged to him—a verity, a unity was realised. Not a unity of the highest and most real spiritual contact but one that was established deep in the emotional being of the man. (As we mount the stairs of our aspiration, of our truest destiny, we are mingled for a time, long or brief, with the dust of the steps; we leave our tears and our laughter on the stairway and these remain.)

I remember an elderly English woman in Kenya, who during the years of the Mau Mau rebellion received a serious knife wound from men of the Kikuyu tribe who entered her home in the evening and attacked her and her friend. She was only saved by the noise made by her courageous little Pekinese dog.

Later after being in hospital for lengthy and painful treatment and operations she always recalled with profound appreciation the sympathy, care, loving touch of an elderly Kikuyu hospital attendant. He had held her hand during moments of agony and calmed her brows very tenderly with his quiet and cool hands.

This she remembered. These two human beings reached each other over the gulfs of race, environment and the horrors of mutual massacre—they reached each other through kindness and a genuine sympathy.

⁂

They are a people who possess the strong faith and courage of the Kikukyu martyrs. There were a group of Kikuyu teachers and Christian ministers who, in the face of a mob who had come to burn their village, went walking together down a hillside with no weapons to face their attackers—they sang hymns to God. All of them were slaughtered.

⁂

d

I remember the story of the new servant in a friend's home who when asked to prepare meat sandwiches, served a piece of bread between two slices of meat.

⁂

There was an old man who had worked as a messenger and engine cleaner in the Nairobi locomotive repair shed for more years than any of us knew and who had been retired on several occasions but who still returned, beaming toothlessly, for duty on the following day.

⁂

While living in Nairobi I attended a wedding reception in a Kikuyu village. We had first met in Nairobi city for studio photographs and then drove out to the open air function. Simple food was served and the presents gathered in the centre of the area included an unhappy goat tethered to the leg of a tall wooden wardrobe, or clothes cabinet! Many of the assembled company particularly one aged lady, felt compelled to give lengthy and highly moral speeches on the occasion, while the children sat assembled in an adjoining field perfectly quiet and well behaved.

⁂

The parents of one friend who invited me to spend a weekend with him in his village, constructed a private "convenience" especially for me and showed me the utmost kindness and warm heartedness. On the Sunday morning we walked past the village church. It was full and the congregation had been gathered several hours for worship.

Another friend, who was so affectionate and sincere, gave up all his small pleasures including cups of tea so that he could buy milk for his twin sons.

⁂

The silence, the wideness, the earth—the deep comforting skies of Africa; a people warm, affectionate, humorous, strong and real, with a hunger for knowledge—these things I remember.

Land that penetrates flesh. A freedom from suffocation of habits and histories. Often harsh, crude perhaps yet simple and straight where men can and do unite deeply and with reality because they stand always confronted by the primeval pulsing, the yearning hungers of unused earth.

⁂

social tensions and conflicts

Indra Sen

Tensions and conflicts between racial and national societies or sub-groups within them are at the last instance, undoubtedly, always due to psychological reasons i.e. motivations and attitudes, conscious or unconscious, of certain kinds, even though the professed difficulties are almost always affirmed and believed to be objective. Even when economic exploitation, the too evident inequality between the 'haves' and the 'have-nots', is affirmed as the reason of conflict between capital and labour, the real reason is the psycho-biological feeling of want, dissatisfaction, frustration, etc., which are caused by or related to the above objective conditions, but which surely cannot be identified with them. That this should be so, is intelligible for the reason that the tensions and conflicts, after all, relate to groups of psycho-vital individuals. The essential fact of importance is, therefore, the nature of man and the possibilities of its modification. If this be so then the causes of social tensions and conflicts have to be essentially sought and found in the nature of our normal individual and social mind or consciousness. Now an examination of our mental nature shows a fundamental trait, which Indian psychology has called *Bahirmukhata* (outward-directedness). Western psychology has lately discovered an equivalent term 'Projection', which however, is used to describe a piece of abnormal behaviour and not affirm a general truth of our nature. This trait seems to play a major part in our social misunderstandings and conflicts, since the attribution of the responsibility of our trouble to another or others is obviously the beginning of the matter. The yoga of Indian psychology, which has dared to look deeply within affirms that this *Bahirmukhata*, outward-directedness of our nature, blinds us to seeing that the causes of what happens to us lie within us. Sri Aurobindo, who is a most systematic exponent of yoga, affirms categorically that "nothing can endure if it has not will in our nature, a sanction of the Purusha, a sustained pleasure in some part of the being, even though it be a secret or a perverse pleasure, to keep it in continuance".[1] Psycho-analysis, which too has dared to probe into the deeper workings of human nature, has affirmed the same truth, within its psychiatric reference, that "the causes of mental disorders are endogenic."

Now an attitude, whether in the individual or a social group, which is inclined, at any rate at the first instance, to examine itself for the causes of its difficulty and seek to correct itself, so far as it can, would be the most important single factor for the resolution of a social tension and conflict. However, on the preventive side, which would naturally be more important, what is needed is the reorientation and reconstruction of human culture on the basis of above-mentioned verified and verifiable truth of yoga, which has now also been recognised by western psychology. However this attempt would only be the first step in the right direction and it will need to be followed up by other appropriate steps leading to a progressive modification of the egoistic impulses into a more universalistic form, which is able to recognise and pursue common good more spontaneously.

This approach is not necessarily opposed to the statistical and allied investigations of the facts of social tensions and conflicts, but according to it their value will consist in the measure they are able to afford some self-knowledge to the social groups concerned and help the growth of the attitude of seeking the causes of difficulties in our nature and attempting a remedy there.

---

[1] The Life Divine.

It is, however, opposed to a standpoint of psychology which regards man as a creature of circumstances, denies it an essential independent existence and, therefore, seeks to find a solution of the problems of man in the organisation of his circumstances. Undoubtedly a good part of man's nature is dependent on his external situation and some part of it is bound to remain so at a better cultural level too. Yet the solution of his problems lies in the resolution of his inner conflicts and the harmonisation of his own being. On the whole, the objective situation is the stage and material for the progressive improvement of the essential quality of human life.

books

Reflections of a Universal Idealist *by Karl Heussenstamm*, World Union, Pondicherry 2, India. Rs. 12/- or $ 3.00.

This book, "dedicated to all those in the world who dare to support the emerging spiritual revolution", is a gem of rare sheen and splendour, flashing forth in bright colours its message of hope and idealism to an unhappy world seeking happiness in materialistic pursuits.

Karl Heussenstamm writes with the clarity and conviction of one who has seen or experienced the truths he communicates; his work stands apart from the mass of philosophical, sociological and religious writing that emerges from the West today, marked by intellectual dissertation and debate. But, as the author observes, "intuition is the faculty of synthesis while intellect is that of analysis." And by analytical methods alone we arrive nowhere; it is intuitive awareness that "enables us to penetrate through form into the indwelling meaning, the inner light, hence to overcome the enslavement of form." Mr. Heussenstamm admirably describes the role and rationale of universal idealism. "The universal idealist does not bother himself with too much philosophical speculation. His true mission is to dispute wrong outlooks, to change limiting attitudes and ideas. He will be able to effectively exercise this service only because he has been set on fire with a wisdom and vision not entirely of his own making. He has become an instrument of the spirit."

Reflections of a Universal Idealist consists of some three hundred pages of the author's reflections and insights, in the form of paragraph-length aphorisms and observations, grouped under the headings Spirit, Truth, Goodness, Beauty, Man, God, Religion, Science, Philosophy, Statesmanship, Revolution, Soul Force, The Seer, The Archetype and Direction, each with several sub-headings (such as for Goodness : Love and Hate, Separativeness, Ignorance, Human Relations, Transcendence; for Statesmanship : New Leaders, New Ideology, Attitude is Basic, Mutual Responsibility, World Movement). The arrangement is inviting and the style lucid, excellent for delving into the pages now and again.

The author's vision is deep and wide-ranging, his insights clear and numerous. He affirms that "the purpose of histoty has been to give birth to a vision, a higher consciousness, and to an organic world culture developing upon that vision". It is necessary for the world to realise that "evolution must now fulfil its destiny through men. It must move toward ever greater freedom and creativity." He makes the hopeful observation that "a new world revolution in education and society is dawning because mankind has grown in consciousness, for many are beginning to awaken to the force of unity within." The author's approach is quite undogmatic: "where there is wisdom," he says, "even violence and suffering may be justified. Right values are never cut-and-dry. The law of karma eludes all human standards."

The spirit is the origin and end of the universe and must be the solution to all problems. "Man shall blend progress with the spirit's eternal vision and so turn this ailing globe into a dynamic paradise." It is unfortunate that so many still believe in social, political and economic remedies. "Only when man is able to fully unite the polarities of spirit and matter in himself shall he rise above sorrow and disease, above his anxiety and guilt." The author's vision of the goal of the cosmic process : "Matter is lifted into spirit and spirit descends into matter until both are burned up into the whole, releasing the imprisoned glory."

The author holds that "the time is now ripe for a baptism into a world unity, a universal culture, where mankind shall begin to turn inward to search for the higher truth, as a co-operative diverse body." He adds: "a global movement toward the new society is already in process, and we should try to follow it with keen interest." He points to the basis of human oneness: the soul's "presence within man strives for group harmony and personal rights. In the oversoul, all souls are fused in an ideal harmonic brotherhood that shall one day express itself in outer, conscious form." It is important for mankind to note that "if the truth is that everything is spirit, and that spirit strives to realize itself through man, then it seems we should develop the future society upon that thesis."

Observing that "we can no longer afford a general war", the author reiterates the need to "stand for what is right and beneficial everywhere. Let us uphold the fact of the one mankind, and of the one truth behind all religions." Toward this aim, he notes, "an international council of enlightened intellectuals, detached from governmental or professional ties, yet supported by all groups, political and non-political alike, that worked toward brotherhood, should by now have formed and have been recognized by the public." (We will discuss a proposal along these lines in a future issue.) The last few lines in the book offer inspiration and encouragement in this direction: "a dynamic new view of brotherhood is coming that will give the whole of history and all that exists in the present age a related, glorious meaning for the future. This reality is taking form in the creative imagination of humanity. It is a world revolution of the spirit calling us to share our insights and capacities to save humanity in this time of crisis. That is the supreme wish of the Divine."

This book is very significant because it forcefully affirms the truth of the spirit in an age which, having travelled a curve away from the spirit and explored in various other directions, needs to awaken once again to the spirit and its boundless frontiers. The author will have been instrumental in furthering this cause if this book shows the way to some who were hitherto unaware of it.

In one place, the author writes: "Without the cosmic vision of unity behind a world revolutionary program administered by a group of realistic visionaries, the success of establishing true brotherhood is not feasible. And, further, because human unity is the very destiny of evolution (the very will of the life spirit), such visionaries are certain to appear in ever greater numbers as time moves on." The author is one such visionary.

—PRAKASH S. PATEL

Evolution of India—Its Meaning *by Sisirkumar Mitra.* Published as a paperback by Jaico Publishing House, Bombay-7. pp. 157. Price Rs. 4.

History as the Future *by Sisirkumar Mitra*; Published by Institute of Human Study, Hyderabad-7, India. Price Rs. 2.50.

The first book reveals brilliantly the inmost truth of India's evolution and its meaning and significance for the world. "The creation of a divine race on earth, which is India's God-appointed mission in the world, the ultimate end of her historic evolution" is the inspired approach and the author following up the teachings of Sri Aurobindo, outlines a philosophy of history which posits the working of the divine Consciousness-Force, the Divine Mother Power in all historic process. "The book is an attempt to show India's evolution as a progressive preparation for her destined future." It is a work of impeccable scholarship rich and forthright, gathering together all the most recent research findings of other eminent historians on the subject. It has had to be written from a vast and deep vision which penetrates all events and circumstances and gets at the actual forces which have shaped India's destiny.

The first chapter entitled "The Spiritual Mother of Mankind" will come as a kind of 'revelation' to many Western readers who have always taken for granted the occidental origin of their heritage. For this chapter is brimming with unquestionable evidence to the contrary, showing just how very much European culture and for that matter all the great world civilisation to date have borrowed from and been shaped by ancient India. Chapter Two vividly shows that "India's soil is..indissolubly bound up with her soul, her geography forming the physical sheath of her history". This look at the inner and hence true significance of geography is, as Mr. Mitra points out, indeed necessary and consistent to the integral approach of a true history. And in the past it has been too often neglected. The subsequent chapters deal with the ages of India's history each against the background of a dominant factor in the historic process—"The Age of the Spirit", "The Age of the Dharma", "The Age of Classical Achievements", "The Age of Convention" and "A New Age Dawns". These chapters, vivid and immensely readable have a fascinating story to tell, alive with all the enchantment and grandeur of India's romantic past. Nothing significant is left out, all illumined by a vast intuitive insight. The last two chapters, entitled "Awakened India" and "Towards a Perfect World" deal with India's reawakening in modern times, the recovery of her soul, and the story of all the great spiritual sons who led her to nationalism, and have prepared her for her missioned role today of spiritualising the human race. The last chapter looks at the lives and work of Sri Aurobindo and the Mother, the Spiritual Age and the New Race. It is very difficult to praise a book like this too much; it has the power to speak to man's awakening soul.

The second book posits a philosophy of "history as the future" described briefly in the earlier review. "World history cannot but take its own true form as the world responds more and more to the call of the new Age." Taking a concise bird's-eye look at India's history as a model it suggests how a true history of the world might be approached, and looks in turn at a number of great world civilisations to show how history fulfils its highest function when it studies "the past dawns" of man as a preparation for "the noons" of his destined divine future which would witness the emergence of a Perfect Civilisation through the synthesis in a higher consciousness of western science and Indian spirituality. Compact and enlightening this thirtytwo page book presented in short paragraph sketches reads like a series of spiritual meditations.

—DAN SOKOLOSKI

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Well known for his short stories and novels, Ruskin Bond is a versatile writer. He lives at Mussoorie—a life dedicated to literature.

HENRY WINTHROP

Our readers are familiar with Dr. Winthrop, Professor in the Department of Interdisciplinary Social Sciences at the University of South Florida, U. S. A., through his original and provoking contributions in *World Union*.

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A Canadian Seeker, Sokoloski is a member of the teaching staff of the Sri Aurobindo International Centre of Education, Pondicherry.

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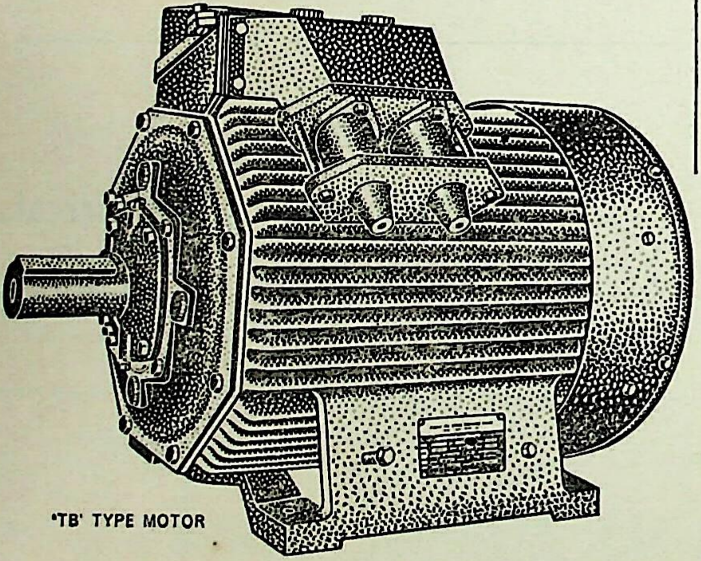

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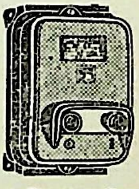

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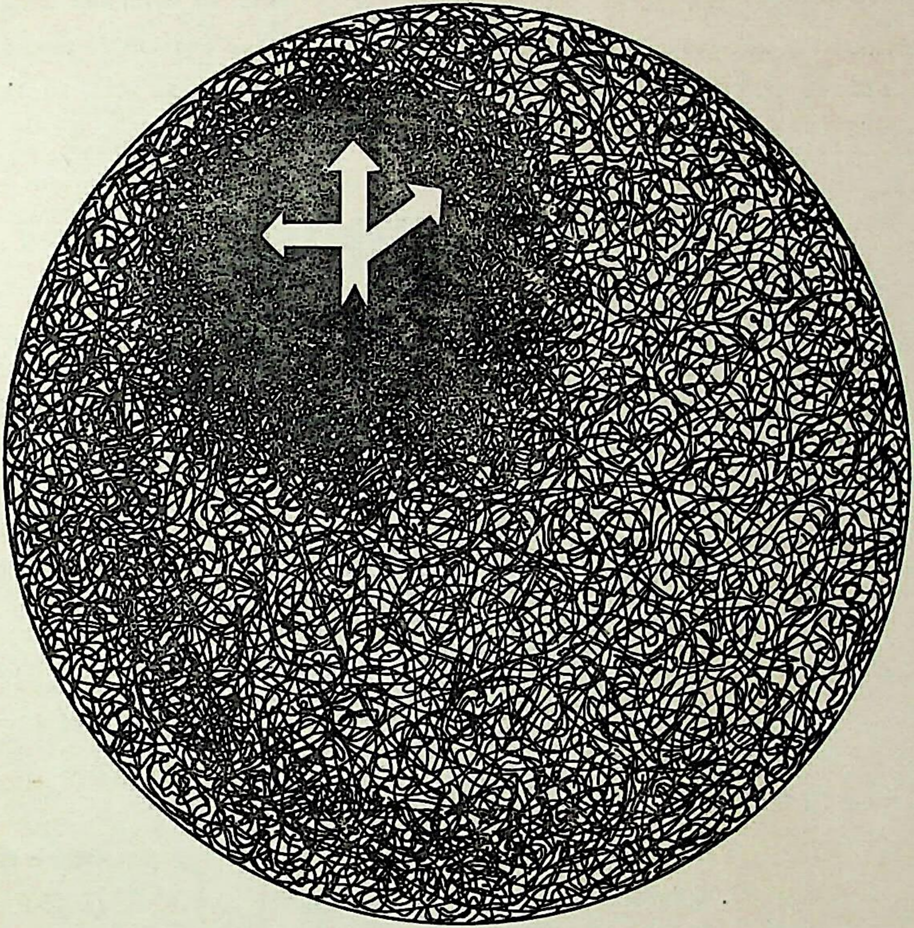

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